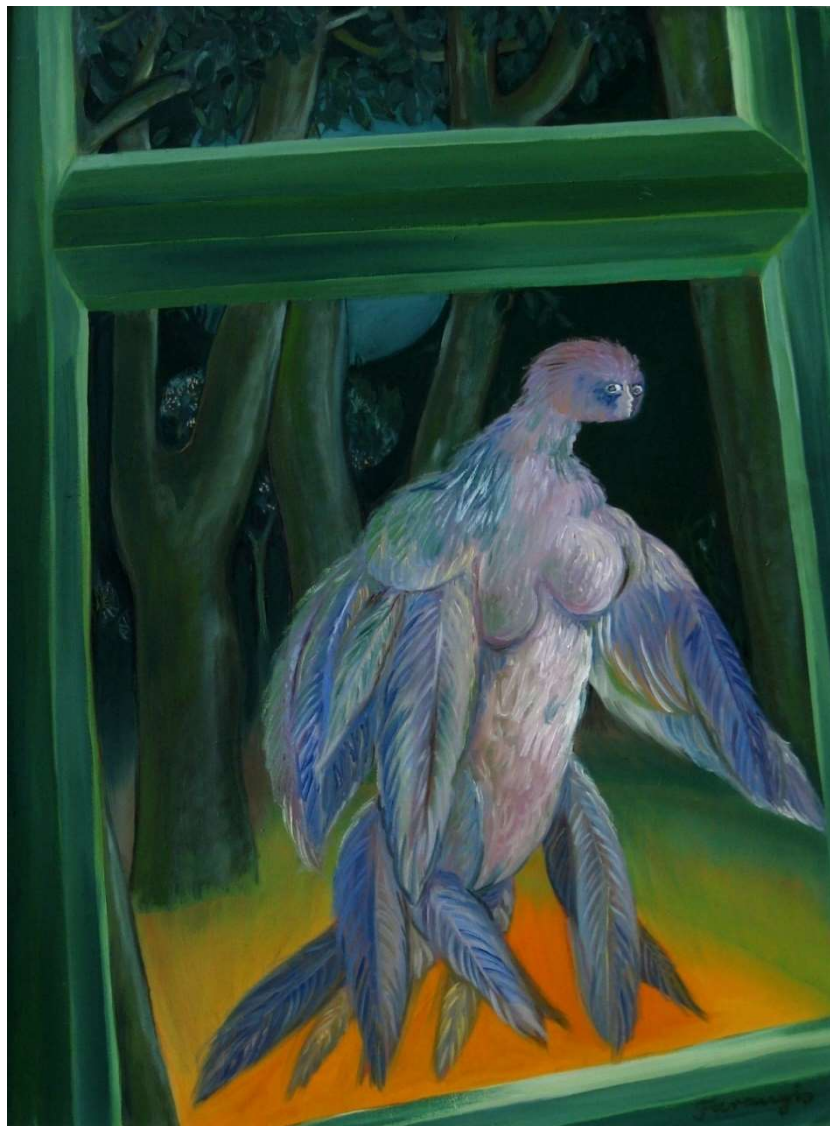


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Sentience indicates the intricate connectedness of life, it shouldn't be about standards of anthropocentric analyses

antibiologistic antispeciesist animal sociology

Sentience – eco-social and almost incomparably unique or the one you will measure by which standards?

Sentience stands in contexts, do you poke into the functionalities of a beings nervous system to analyze the “quality” of their sentience, then you set the standard with human notions of what they treat as neurologically relevant sentience, or do you understand that all interaction between nonhuman animal life and the natural environment is an interaction marked by sentience, by physical interaction on endlessly complex and fragile levels, which would be the kind of sentience/s you can't fit into the idea humans normally hold about their own cognition as “higher” – then you step into the hierarchical conflict zones of “human” self-definition.

Sentience indicates the intricate connectedness of life. You can't easily open a door for a human defined “standard” side of sentience, while closing a door to other facts and phenomenons of sentience and be eco-ethically and antispeciesistically fair.

Establishing a language of “right, dignity and integrity” in terms of nonhuman animals should in my point of view be a venture of highlighting interrelatedness, of a lot of differentialization work amongst social and ethical-ecological fields and of creating new spaces of thinking.

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Sentience raises many questions about what exactly we discuss ...

Speciesism means destruction by definition

The “common denominator” is often used to derogate animality:

Like “animals and humans both experience emotions/sensations like pain, joy, hunger, affection” ... yet nonhumans are supposedly driven by instinct the same people say at the same time ...

The common denominator only is that: a common denominator. It doesn't explain animality in any sense autonomous from human domination.

Putting ourselves as “humans” in hierarchies over nonhuman animality mostly stays in place with people citing the classic common denominators, where nonhumanity is attributed with any similarities or resemblances we think fit for the nonhuman animal realm.

As long as people explain nonhumanity in terms of biologicistic or any other reductive parameters, common denominators aren't really a step to break up the theoretical disenfranchisement that always makes up the basis for human societies to ‘destroy by definition’.

The common denominator gains its sense when you accept the compared one in their own autonomous and thus inviolable rights.

Example: People cite motherhood yet describe nonhuman animal motherhood in reductive and no explicit terms, and compare nonhumans in somewhat belittling terms, like highlighting biologically, ethologically understood behavior and needs, deindividualizing subjective experiences as if nonhuman fates were less complex narratives. Any example where common denominators are described will currently probably go into that direction thoughtwise. Modern mild and biologicistic speciesism.

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Cognitions and sentiences in their own ways

Can anybody tell me why anyone needs scientific proof about animal cognition and sentience, etc. Address the individual/group themselves to get an answer in and under their own terms!

Those middlemen are never authorized to judge about cognitions/sentiences that they most likely don't even understand – by measuring limited criteria with limited parameters.

Those middlemen see the animals in question in oversimplified ways, in relation to factual reality, just to offer some well-meant biologicistic data about your “species” in question.

They'd never use such parameters to describe themselves, as humans, but nonhumans can supposedly be objectified and limited in such scientific ways. Nonhumans are social subjects/selves/agents not biological objects.

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Social replacement

Weird when people call the human friends of a nonhuman animal their “dad” e.g., blurring out that this nonhuman has own parents (– and these nonhuman families have tragic histories ...), while talking at the same time about what's supposed to be radical antispeciesism.

Weird also when humans pose with single nonhumans for photos, acting as if being with a human was the greatest thing, and socializing for nonhumans with other nonhumans would be a bit secondary at that moment. There is a lot of these type of weird things going on the “our” (the vegan/AR) movement.

Scrap the biologicistic speciesism that leads you to assume that nonhumans wouldn't know that the/ir entire world is being oppressed. A reductive concept of intelligence leads you to think of nonhumans as having to be pressed into the human concepts of how to measure perception.

The bad thing is that we still run around with views of animals and animality that are not much different to the “animal-machine” model (by Descartes), only on an

“advanced”/“diversified” biochemical level. The idea that animals are acting in causalistic ways is still similar.

See also: A Question Answered by a Question ... Can Animals Reason? <https://www.simorgh.de/objects/a-question-answered-by-a-question-can-animals-reason/> or Edition Farangis: Animal Autonomy E-Reader 2, page 4, 2018, https://farangis.de/reader/edition_farangis_animal_autonomy_reader_2.pdf

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Stereotyping nonhuman animals

The German “artgerecht” is a speciesist term

A very biologicistic term: “artgerecht”: The German language holds a term that describes that there can be things/actions by humans that are “artgerecht” to do to nonhuman animal species in encounter and “treatment”. That there are human actions/treatments that are suitable for a specific species. This term stems mostly from animal agriculture to legitimate their imprisonment and killing of nonhumans and from zoologists classifying nonhuman animals by defining in a reductive way their specific typical “needs”.

Humans wouldn’t want to reduce themselves onto categorical needs such as: foraging, territorial behaviour and reproduction. The term “artgerecht” exactly invites you to see nonhumans and their behaviour in such reductive ways. All behaviour is classified and traced back to some categories humans hold a definitory might over.

Ecological complexity in regards to nonhuman animal sociology is not really a subject for anyone who applies such typical form of biologicistic speciesism. The tragic thing is that many people in the German speaking countries use exactly this term when they seek to defend nonhuman animals, and this kind of terminology

is not being reflected critically at all. Like they want justice for nonhumans, but they also want to keep pigeonholing nonhumans biologically in such fundamental ways.

Meaningful, super complex behaviour becomes belittled with clichés of nonhuman species behaviour. It's a term that leaves nonhumans in their situations where they are exposed to human definition, when allies use such terms, they are not making these settings visible.

“Artgerecht” bases much on the concept of “instinct” – which is one of the most questionable concepts to encounter nonhuman animals and animality with and “artgerecht” always means the setting is given or influenced by humans.

Interesting is also that the rhetorics of the deliberate or wanted impact of human actions depending on species, which implies that a nonhuman is or should be treated (indirect passive role attributed to nonhumans) “artgerecht” in a manner predetermined by frames humans construct and prepare for the nonhuman, are always scrutinously chosen fitting to each different setting: labs, farms, households, ... and that dependent on how people classify each of the species. So “artgerecht” means: any generic biologicistic speciesism, while it consciously pretends to be meant to some advantage for the nonhumans within contexts of human definitory spaces. It never means the nonhuman animals are understood as self-creative active agents in any environment in a sense beyond instinct, beyond biologicistic and/or any other deterministic-pattern held ready and an explanation mode nonhuman ‘animal behaviour’. Any behaviour becomes subject to reductive interpretations. No open space in terms of definitions is allowed from the human defining side.

(Variation on fragmentary thought: “Artgerecht” always means the setting is given/influenced by humans. Interesting is how rhetorics, that imply that a nonhuman is or should be treated (...) “artgerecht”, tend to just modify ideas/institutions of domination. The details for the staged normalcy are always chosen carefully dependent on setting and animal group: labs – agriculture – captivity – mingling with wildlife. The idea behind the progress supposedly aimed at by the “artgerecht” treatment/measure (...) always sets forth that a nonhuman

is basically instinctual. This is the old prejudice about nonhuman animality not be self-creative.)

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Unique atrocity speciesism

Edibility in the case of the human-animal-relationship always goes along with the legitimization of “meat eating” via objectification of the animal body. The question should thus not be the distracting: “are we ‘allowed’ to consume nonhuman animal bodies”, but: why are you eating the ‘opposite’ animal subject?

Criticizing human supremacism while practicing it?

An animal sociology should in our view ideally be a system of full access to animality, i.e. nonhumans are social agents, the old view of “society” as “the strictly human realm” is passe. We live on earth. It doesn’t make sense otherwise.

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Animal Sociology means just that

Nonhumans are a case for their own sociology, and not one for our biology. Probably only 1 percent of people in the Animal Rights movement understand the necessity of anti-biologism in antispeciesism. They understand the problematic key role biologism has played in racism, in sexism ... and as we see finally too: in the derogation of nonhuman animality.

Antibiologistic antispeciesist animal sociology to build/develop/evolve liberated terms. 1% ... and even if it’s just you ... don’t let the others act as if humans like you wouldn’t exist.

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Deindividualizing subjectivity

Taking animals/animal groups “as a whole” still often deindividualises. Something like an antispeciesist-antibiologistic animal sociology would be a emancipative approach to counter a deindividualization. Talking about speciesist injustice means talking single fates –billions of single fates. Routinely blurring out the fate-scope means avoiding the subjective level of ‘nonhumanness’. Objectification even if “well meant” is derogatory towards nonhumans.

Speciesism is not alone the institutionalized killing it's also the ritualized killing. In fact they are the same.

Antispeciesist Animal Sociology

Institutionalized killing as a ritual killing

Speciesism is not alone the institutionalized killing it's also the ritualized killing. It's the sacrifice – done for the “human good”. The idea of sacrificing the life of the other for my own “greater good”, still holds the facet of the meaning the subjective-other must have had in my eyes, before or as I chose to sacrifice him/her. A sacrifice means to hurt/harm the other, to hurt/harm his/her integrity that is being put below some “other, ‘higher’ needs...”.

If I trace the killing back to pure “utilitary needs” humans had, how do you explain speciesism beyond its institutionalized face, where nonhumans have become pure objects of humans explaining them? That is, how do you explain ritual killings or speciesism in culture, arts, religion? Speciesist sadism/brutality?

The other is there.



Caruna living in Sasha Farm Sanctuary.

Speaking of nonhumans

When humans discuss animal communication/languages they inadvertently reveal how reductive the applied analytical frameworks they believe in factually work. All complexity of nonhuman animal communication/language that is going beyond any of the concepts we might use, can't be fathomed at the moment in which you decide to set the standards, instead of leaving the subject open to stand for itself and acknowledging your limitations in comprehension.

Understanding nonhuman animals is not a playground for humanity to show how omniscient their understanding of the world is. We should be able to respect borders, differences, uniqueness – we don't have to define others in order to respect them as “whole” equally complex yet different/varied ... beings.
Ecosocial Schisms, April 2020

Notes on Animal Rights and politics (1)

Subordinating animality under any of our most promising political systems, somehow misses the point, since they all base on humancentered ideals so far. Politics for animality will have to evolve on foundations of spatial and bodily freedom from destructive human interference and definition – on all levels.

Political tangents between new and common approaches can be a helpful path, but yet all political ideas that we know imply anthropocentric objectifications of nonhuman co-existence. The dominant strains in our histories of knowledge themselves purport the bases for the typical ethical shortcomings that mark the Anthropocene.

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Activism

Where activism for nonhumans divides: You can either name the fundamental wrong of speciesism or remain criticizing only the symptoms of a cause. The discourse about nonhuman concerns evolves through naming injustices on all the levels on which they occur.

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Don't substitute instinct with instinct when you can't speak differently about nonhumans

A habitualized recourse on speciesist thinking patterns by animal rights activists > “animals are instinctual beings” > is communicably compatible with society's speciesist norms, yet it's mere continued biologicistic discrimination against nonhuman animality. Speciesist language stands for entire unjust worldviews – and either you opt for expressing alternative views on animality or you keep being a repeater of the echoes.

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Biologicistic speciesism and you

We want to satisfy our basic sensual needs, because we're instinctual beings – unlike you are. We forage, we breed, we think in terms of territory, we are intelligent and sensitive, but all within the frame of instinct. And that's more or less all you need to know to understand our kind of being human. This is how biologicistic speciesism works – in and outside the animal rights movement (...). It applies a reductive lens to your life, where all you do is predetermined by behavioral parameters they tie to their abstract and arbitrary concept of “instinct”. Concepts like “thinking” are understood as bound to biological markers, language is just seen as comparably primitive – again bound to instinctual behaviour, e.g. How can this possibly be antispeciesist?

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Earth's Children aren't taxonomic categories

Some of us contextualize life as “earth's children” – as interacting multifaceted existential selves, families, groups ... , while others continue to project taxonomy as the predeterminant factor of social lives on earth. Multifaceted lives on one side, are seen as biological castes on the other.

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Animal hatred and ecology

Theriocides are happening unquestioned, while climate neutrality is being envisioned.

Animality's habitat > 'nature' > is continuously being appropriated as being the indisputable space of human domain, while earth's history has proven that the masters of fostering and retaining a holistic ecological balance are undeniably and almost exclusively the nonhuman ones.

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Too much reformism

Animal rights advocates who take reformism for fundamental change:

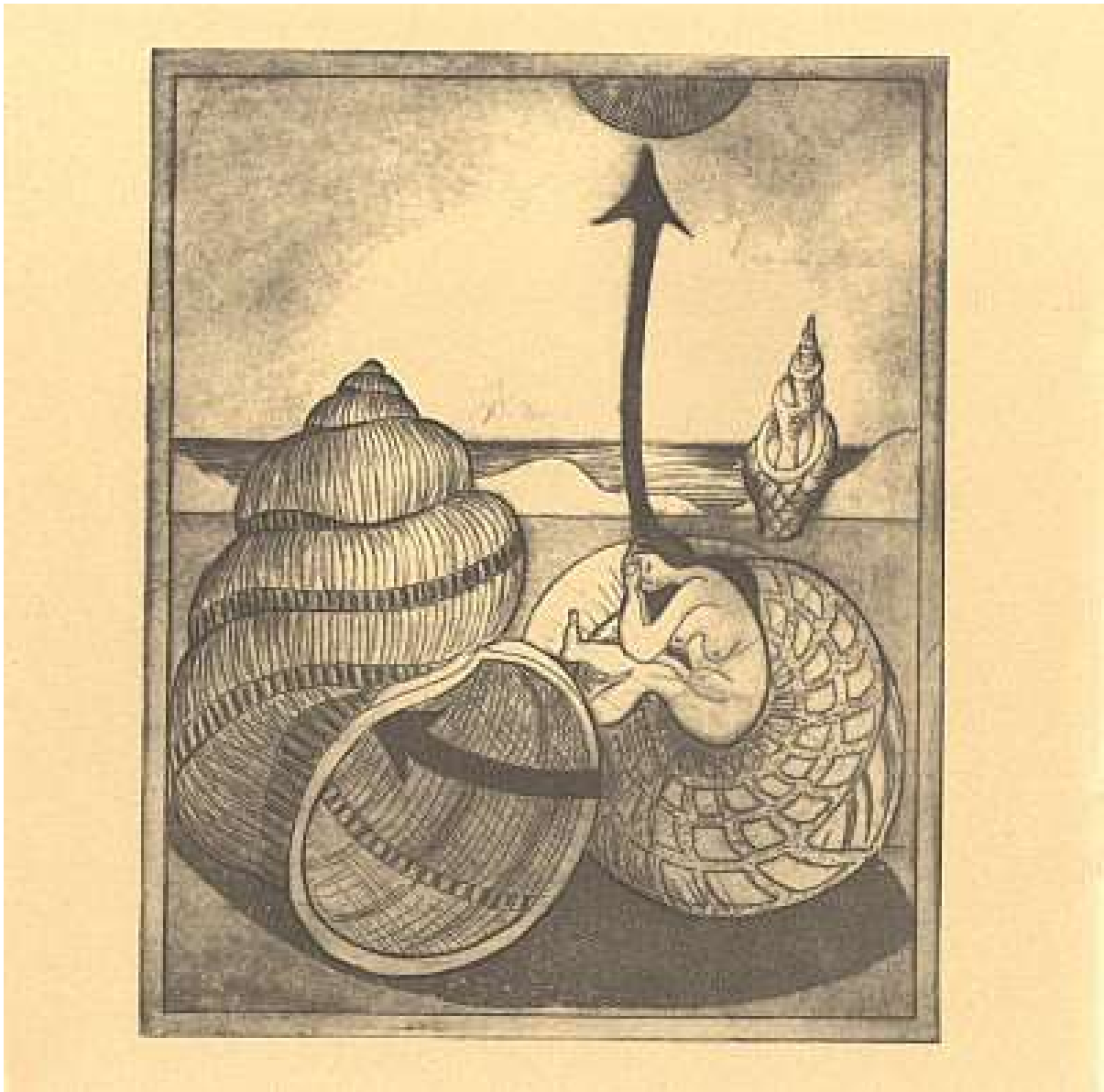
Don't fall into the biologically argumenting trap of discussing nonhuman animals needs to “live out natural instincts”, when as an animal rights advocate we ought to speak about fighting injustice, and when we ought to analyze, criticize and oppose the ways in which oppressive systems function – if we want to inspire a fundamental change in society.

The systemic injustice towards nonhumanity gets legitimized on the theoretical levels, primarily like reducing animality to instincts/biologically explicable behaviour.

You would never want to discuss human rights on this level by seeing everything through a biological lens, but you don't have a problem to use this speciesistically reductive lens on animality by conveying the message that nonhumanity and instincts would go hand in hand.

The stunning thing is, you even believe it's a charitable deed to do so ... you expect the world to change, yet you cling to old speciesist frameworks. When you discuss nonhuman animal rights and interests, please try to apply the biologicistic frame to yourself to see little sense it makes.

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Ecosociability

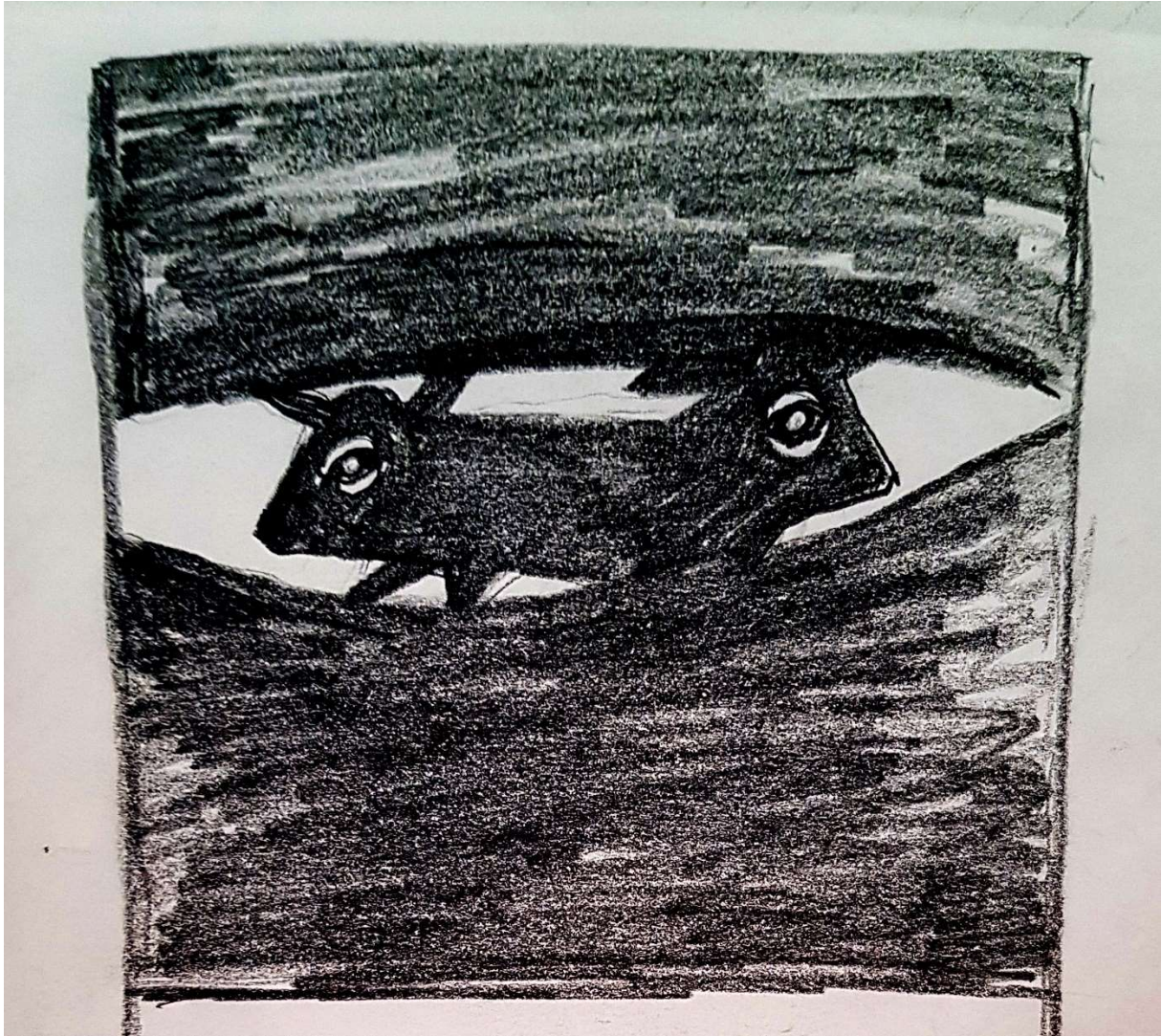
See totalitarianism from the standpoint of nonhumanity's ally and wonder who all in our societies turns the eyes away from the harsh terror and the total fears and destruction caused.

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Every individual animal has a narrative (in context with her experience of her habitat and environment).

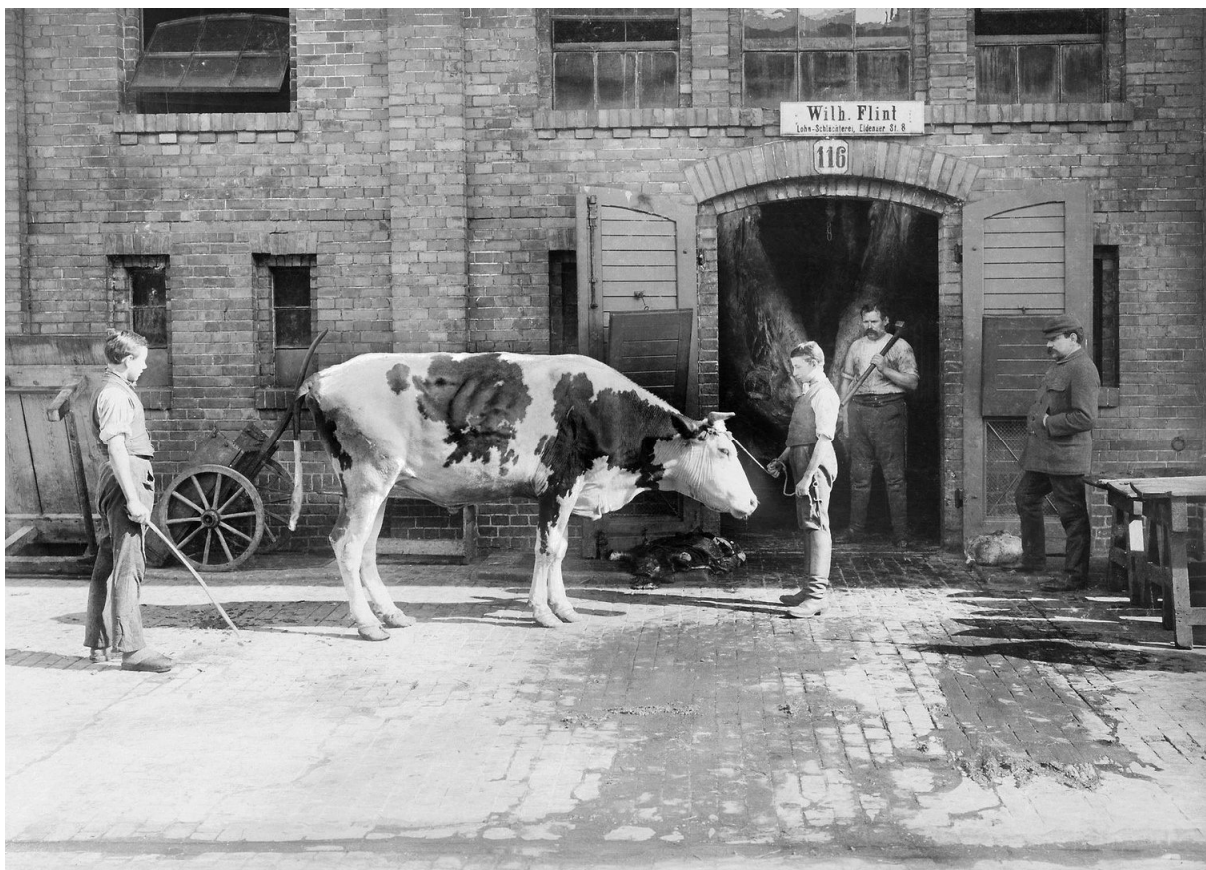
Denying nonhuman animals their own languages, as autonomous communicative systems that linguistically have evolved independent of human linguistics, means denying animals moral agency, let alone the experience of an individual narrative.

Biologism and epistemological humancentrism reduce nonhuman animals to mere ‘explicable organisms’.



[Edition Farangis: Animal Autonomy E-Reader 2020 / 2 ... 21](#)

[Antibiologistic Antispeciesist Animal Sociology: Environment and Nonhuman Animals](#)



The Anthropocene is the age of faunacides and the ecocide: the lived narratives of nonhuman animals carry the imprints of a human psychology that seems to be built on *speciesist humiliation*. Environmentalists fade out the concrete affected fates of nonhuman animals and therewith this central incidence of human destructivity is being avoided thematically.

Environmental protection and Animal Rights. Dividing lines drawn between animals and the environment

In our view environmental protection movements are relatively ‘soulless’ humancentered events these days. Supposedly progressive campaigns to protect biodiversity and against the extinction of species are hardly affected by the actual daily injustice that the nonhuman animal world in general and animal individuals/groups/families ... experience.

How can the avoidance of consistently animal-ethical [1] questions be explained in large parts of today's environmental movement? Why are animal fates not integrated into environmental issues in such a way that an indispensable link to animal rights issues would be associated with them?

Animal questions are included at present mostly only to that extent as relevant

a.) as animal existence was manipulated by humans in such a way that it can be classified as environmentally harmful,

or however

b.) to that extent in which one wants to ‘functionally’ protect “wild/non-domesticated” animal species as constituents of an ecological community.

Animal questions predominantly encountered in environmental protection contexts are:

- Damages to the environment as a result of industrialized “animal husbandry”/mass animal husbandry counts as an urgent factor that calls for action (with concern about the effect on climate and in that context human interests/survival, the subjective narratives of farmed nonhumans are considered more or less irrelevant).
- Animal fates are if at all, only of “emotional” importance, remain anecdotal and no consequences result in the direction of animal rights.
- Native animal species are worthy of protection in context of functions and sheer existence, while invasive species may be ‘destroyed’ [2].
- Animal species are to be bred – think of captive breeding programs/conservational breeding – under conditions of captivity in zoos, to preserve the genus.
- Hunting quotas are allowed, hunting is understood as being “close to nature”.
- Animals as resources for ecological products

Animals beyond their affiliation to these and related fields (farm animals that are harmful to the environment and wild animals that are supposed to appear and function in their ecologically ancestral habitats), to which they are mainly assigned, do not really play a role because of their *self* (yet one must add here that there is still a striking number of vegans and even animal rights activists who tend to subsume animals as a species and do not want to consistently prioritize animals as individual creatures with their own stories).

But how should one also deal with the animal other, when even “nature” – i.e. nature in all its fine connections and living components – is regarded in a de-spiritualized way, even if “loved/admired, faced in awe, etc.” by humans, because it is the beautiful and useful foundation of our biological basic existence. The way contemporary society views nature is usually derived from a science-dominated world view. New independent, emancipative and perspectively less restricted views of nonhuman animality and “nature” are still in the minority.

Natural sciences when used as an explanatory model for life, is non-emancipative and it does not account for the living subject. Life is being explained by the composition of individual, dissectable building blocks and does not remain intact [3]. In its examination of and contact with life and areas of life, the natural

sciences would have to take the detour to the humanities and social sciences to regain “soul-relevant” starting points in relation to their subject. But “spirit” and “society” are the sphere of human self-definition, and nature and the animal world still appear there primarily in terms of anthropocentric questions of self-interest, and therewith from the perspective of explanatory models guided by natural science, [4] which show a relegation of nonhuman animality into definitory realms that seek to restrict all aspects of the defined living subjects.

Perhaps the only alternative would be a religious or spiritual view of the human environment as a whole, which is not very suitable for stepping out of its own anthropocentric traditions and dogmas though. Historically, the spiritual canon from which the present has been derived, has been handed down, and questionable views from then are still the cradle of many questionable views from today. A cultural break has not yet taken place in the history of thought with regard to anthropocentric human-animal-nature relationships. [5]

Humans are not an irrefutable center of their environments

Why doesn't the environmental movement create a direct reference *to nature as a living environment and world that requires new environmental-ethical epistemologies* and not just scientific models which again depend on the state of how far societal comprehension of “environment” works? In the current animal rights and environmental movement, it is interesting to observe that a new way of thinking is being fought for, yet without rethinking the issues in such a way that we would move out of the retained definitional fetters of anthropocentrism (one has to look at the concrete thematizations of the problem complexes, so I will not continue this point here [6]).

By anthropocentrism I do not mean that one can perceive “human” existence in any particularities. Anthropocentrism is a problem because it regards certain models of human-dominant (and destructive) behavior towards nonhuman life as legitimate, and rejects as unthinkable models in which humans can adopt a pacifist, different attitude and role in a fellow world that he/she befriends with and is socially on a shared multifaceted level with.

Human “civilizing” developments could have indeed grown and flourished on nature-sensitive planes, even if the majority-conformist member of the “human” group tends to endorse stances in undifferentiated ways that set forth that civilizing developments could never or cannot take place without destroying and subjugating nature.

Hence we have the strong myth about the importance of hunter-gatherer cultures as the “root” of humanity. The subjugation of “nature” was in that view indispensable for the survival of all humanity and the basis of human self-awareness. As if the survival of humans was an ideologically determined dictum that had to be done at all costs in only one conceivable form, and from which it can also be deduced that everything can legitimately be subjected as a means to an end, if it serves human survival and “progress”.

The interesting thing is, one sees “being human” as such a homogeneous mental condition, in which no other cultural and individual ideas of life could occur. At any time there will have been human conceptions, which have refrained or wanted to refrain from violence towards their fellow-world – in my opinion this cannot be excluded at least not reasonably [7].

The “human” self-image plays an essential role if we want to challenge the majority-attitudes of our fellow human beings towards their fellow world

A change in environmental protection affects all areas of contemporary life, we are in every way involved through our mere physical existence in systems and mechanisms that use and manage, monetize and destroy the world as, what human societies define as their “resource” [8]. If we persist in solely demanding that politicians alleviate the symptoms, then this is not going to change those areas of life which cannot be regulated by political decisions, for example the dynamics of markets driven by consumer demands and the associated consequences resulting from demands for and productions of “goods” [9], let alone cultural factors that imply nature-derogative activities of people and societies.

Environmental protection, as well as animal rights, must indeed include a process of emancipation for society as a whole, i.e. awareness, attention and alertness for significant issues must be created where previously there was fading out and ignorance, and the growing awareness must be incorporated into the daily social discourse. If this does not happen, stagnation will take place, as is currently the case in veganism in Germany for example: there we are increasingly deal with a reduction to the label, instead of critical discussions about animal-derogation and speciesism, which were originally the ethical drivers behind the international movement [10].

In the environmental movement similarly, the tendency towards greenwashing is often difficult to distinguish from the real thing, and the natural environment is still constantly seen as a resource rather than a living community and space that needs to be protected from human interference qua rights, because of the lack of fundamental discourse [11].

The anthropocentric view:

The nonhuman “natural” world as a “resource” should be preserved for our benefit and pleasure and for our survival (perhaps as a space of human self-realization?) seems to be the idea. The wildlife species should be preserved in the overall picture of our idea of biological diversity, even if we have to breed them in captivity and we like to release surplus specimens for shooting [12]. The domesticated animals and their problems are not understood as such, they should simply no longer be a burden on the environment and are not of socio-ethical interest [13].

The gulf that anthropocentrism creates between humans and nonhuman environments remains that only human life can be given special appreciation and sensitive perception – at least in principle. Of course our well-meaning societies as a whole also generate gaps within their communities, but at least certain ethical ideals seem settled for as goals.

This separating attitude, which divides between “humans” and “nature” in a hierarchical, judgmental way, takes place unquestioningly in the environmental movement as well. It is not the case that automatically every person who stands

up for “nature” or “the animals” has a profoundly emancipatory and sensible attitude towards the cause (the same applies to human rights issues naturally). Yet such projections take place, perhaps in the hope of a new and more enlightened ‘better’ human being.

Since the animal rights movement (as already criticized above) up to now also sticks almost exclusively to the *biologistic point of view*, which is especially applied in the case of viewing nonhuman animals, the environmental movement does not receive any valuable impulse from that side to develop a morally more comprehensive approach in the self-critical analysis of the human-nature-nonhuman relationship.

Some people may now claim that this would leave only an “animistic view” of the world to take non-biological positions on the issues that are normally determined by the scientific view. *But that would mean deliberately excluding the valuable recourse to one's own experience and observational values and the possibilities of putting these in critical relation.* The observations that the individual human being as a subject makes about their environment and their living with it, have, regrettably, often remained unused.

More specific:

We observe things about society, about ourselves and about other people, there are no or hardly any limits set for us, on the contrary, the free space of subjective experience carries a special meaning ... but if humans contextualizes themselves from their own point of view with nonhuman animals, with the plant world, with the whole nonhuman existence, as it exists and tries to exist in the world, then human are supposed to distrust their subjective, own independent world of thought as a standard of assessment or of setting relations, they must instead always take the detour of certain ways of definition ...

“Nature”: *biology* – has the supreme interpretive power for it; *philosophy* – ascribed specific spaces intended for nature, the same applies to spiritual *religious* ideas with regard to nature > everything “nature” is limited to confined spaces.

“Animals”: *biology* – and the very narrowly defined terrain in the history of thought that the traditional history of “mankind” has so far knowingly dedicated to animals.

There is supposedly no need for the achievements in self-thinking and one's own observation and evaluation. And one accepts this, thus making oneself an accomplice of anthropocentric views that find their expression depending on the spirit of the times.

Our criticism of the current environmental protection movement, as it is conveyed in its mainstream, would be summarized as follows:

- one focuses on a future that places “humans” [14] at the center as the sole priority; the question of the future, let alone the present, of the nonhuman animal world *as a whole* does not arise. *There is no expansion of socio-ethical ideas that include animals as social actors and as eco-social actors/agents*
- certain aspects of environmental destruction are focused and politicized with catalogs of demands, while environmental destruction is a comprehensive process (an anthropocene development), the CO2 discussion alone represents a shortened view, but various concerns can and must be a topic simultaneously to address *societal causes*
- the citizen is not addressed as the key to the solution, solutions are to be decreed “from above” at the party political level by decision-makers. The lifestyle that people want to practice for themselves is not affected as long as no fundamental discussions about people's attitudes towards “nature” are stimulated. The image of everything that is nonhuman on earth should be discussed, so that reflection and debate can be recognized as socially relevant
- the protest movements act choreographed and promote little individual exchange of ideas, which in turn would promote a basis for raising awareness in intra-societal micro-discourses
- small specialized initiatives are often not recognized as an important pluralistic building blocks
- in a society that has made itself dependent on expertise, we need concrete demands for subjects such as environmental ethics at more universities and

also at schools, e.g. subjects of this kind should be able to grow openly through a lively and critical discourse on the relationship between human/environment and vice versa! It requires a broadly formulated catalog of demands to initiate discussion and awareness on the grassroots levels

- the complete and sole authorization of scientific findings on the topic of “environment” limits the discussion on “environment/destruction”. Yet social, intellectual, political, economic barriers are not automatically resolved by an awareness of the developments of climate change. Humans accept environmental destruction, as we can observe on the whole. To make a selective turnaround now, because one's own human future is at stake through environmental destruction, is not to outgrow the old anthropocentrism. One protects nature to help oneself in the end. A slippery slope and not a process of fundamental change
- the higher valuation of concerted media effectiveness compared to less centralistically functioning communication channels. The higher value of exchange with social elites, instead of using debate and dialog as an opportunity for social evolution at the citizen level
- despite the corona pandemic, zoonoses have only been addressed as an environmental problem to a limited extent in environmental movements, some environmental influencers have highlighted the problem, but the movement as a whole has not seen the bridge that was made visible here as an opportunity to claim the environment as a habitat for wildlife (...) and to emphasize the joint protection of both

Even if something concerns mainly nonhuman animals (and also veganism), when it concerns the ecological aspect, nonhuman animal topics become thematized in very reductive ways. A quite remarkable example are ‘Animal Rebellion’, one assumes that with the name all animals would be meant, the campaign evolves however around that aspect that agricultural animal husbandry has a negative effect on the environment. The single, individual nonhuman animal killed for consumption is an untreated and unclear issue here ... and the peer campaign “Extinction Rebellion” is about protecting wildlife species to preserve biodiversity. Animals as individual subjects remain marginalized in their own space, despite their right to protection. The consequences of different speciesisms for different animal groups do not seem to exist if the focus is on ecological issues.

I miss fine lines in the environmental movement and the de-technocratization in the explanatory definition of the overall phenomenon of “environmental destruction” by humans. Environment and environmental protection are not questions that can be answered technically alone. Neither is it a question of obedience to scientific data and knowledge; they are part of the observation of the catastrophe as a whole and in parts, but they do not replace the possibilities of perception of environmentally harmful behaviour on all conceivable levels, which are accessible to everyone. Destructive behavior is a problem even if the future of humanity was not affected by it. And destructive behavior towards nature is cumulative, being composed of a thousand and one harmful norms of action.

Technocratic environmental protection

Environmental issues are not just topics that can be analyzed and addressed solely from the point of view of the natural sciences. The attitudes of people towards related subjects and “nature” itself must be examined in detail, which in the history of mankind led and leads to the attitude that the environment is simply a bottom-line “exploitable resource”. There are different attitudes of people towards their environment, we should look at how this can occur in eco-socioethical ways. And, it is now a lamentable fact that on just such a technocratic and scientific and little sociological ground there is an attitude to keep questions of animal ethics out of the environmental debate. This omission expresses that it does not matter that we have torn animals out of nature and forced them into our torturous spaces conceived for them, and that the animal world may continue to be murdered and humiliated by humans as long as it is done in an ecologically sustainable manner. Questions of injustice with regard to nonhuman animal life as “earth children” (as a thought-image or metaphor), play no role in environmental protection. A distinction is made between ecologically essential symbioses, native and ‘useful’ animal species and “the animal” itself, which is not really an issue, as autonomous subjects [15].

Why should animals be protected from human destructiveness as a matter of principle and why should a question of ethical reprehensibility about the dominance over nonhuman animal life play a role for environmentalists? What is the concrete connection between nonhuman animal life and “nature” for environmentalists? One would have to create a map to illustrate this, and one

would see that the nonhuman animal as an experiencing subject does not appear explicitly on this map so far. [16]

Animal rights activists themselves often inhibit questions of injustice and refer to social levels based on “instincts” in what they think of as “species-appropriate” ways, as if Animal Bodies were led by biological determinants and as if their lives could theoretically be completely grasped and defined by “us humans”. [17]

Freedom and injustice only play a role in humans. Don't they?

Anthropocentrism: Very well, nature is thus to be protected, but no injustice can happen to nature and its inhabitants (in the negative), and freedom (in the positive) is only something that humans experience – such conceptions are to be found in one form or another again and again in the common-ground intellectual property – nature itself has nothing to do with “freedom” – it is “mindless”. “Spirit” (and thus actually “sense”) is tied to human existence and human self-reflection, and such concepts serve as a knife edge between man and the earthly rest.

But humans want to breathe this “spiritless” matter, and they want that certain animals in freedom help to shape nature, bees and beetles, birds, rodents, the animals on the land, in the air, and those in the sea ... but they draw clear limits to whom alone a domain over “spirit”, “freedom”, and “sense” is to be directly attributed. “Nature” seems to be understood by humans as lifeless and spiritless, and as mere matter, at least since the moment they began to use and *instrumentalize its constituents* on the ‘idea-level’ and the ‘practical-level’ [18].

Animals stand in the same way behind this boundary of “spirit” and “sense” (since not human) [19], some we tear out of the cycles of their self-chosen and self-designed habitats, others are allowed to live on in an administered “wilderness”, all are kept in check within human limitations, and not least in the intellectual and theoretical notions about them. Animals are denied their autonomous consciousness, and our observational parameters and the provability of certain characteristics are forced upon their existence, which leads again and again to the conclusion that their behavior is “determinable” and can be explained by “instinct”. The human paradigms about “being a nonhuman animal” provide all

definitions and understandings of an “animal”: a limitation of freedom on a definitional level, which we routinely perform.

Environmentalists complain partly (I deliberately say “partly” here, because some problematics are exceptions: Hunting, Native/Invasive Species and Captive Breeding) about an unethical treatment of wild animals, but chickens, pigs, cattle ... horses ... everything has, if occurring in a ‘sustainable’ way, its ancestral place in the basic utilization of human environments and “the environment”. Animal self-experience, intrinsic value or self-importance do not count socio-ethically for humans, if they cannot be grasped by humans to date. And there the anthropocentrism begins again.

We should become able to accept a pacifist and protective attitude towards life in the world that we may not be able to grasp according to schemes known and/or accepted by us. It is sometimes a fine balancing act how the/any individual/group is involved in the world. As a friend or as an egomaniac and possibly more destructive.

We don't understand this current stagnant situation and it is the point that constantly irritates us about the environmental movement: the omission of animal fates. We do not need a protected environment where animals are slaughtered and dissected, humiliated and hurt. Nature and animals belong together and we authorize ourselves to objectify their lives and the existence of “nature”, both.

We do not recognize ways to perceive nonhuman animals as subjects in a reasonable way and we do not recognize ways to understand nature not as a “means to an end” and as a “resource” to serve human interests, but as a highly complex fine “all-life”, as an ecological coexistence that manifests its own intelligences. If we were to recognize this, then we would also be able to prioritize such a view thematically.

We as authors don't understand how one can separate the environment from the human-animal relationship and the animal world. Our existences have been in conflict with each other since humans thought of themselves as a kind of “crown of the creation”. How can this part of the history of the Anthropocene be so extremely blended out of the case analysis of what is destroying the world?

Don't mainstream environmentalists realize that environmental destruction first and foremost has an underlying psychology, and that it is just as little a matter of course to destroy nature and animal life as it is to exert arbitrary violence against fellow human beings? Ecocide and faunacide are destructive claims to power by humans over nonhuman animals and nature.

Litter the world: factual, mental, material, immaterial

How do environmentalists want to prevent that too many other people consume goods and commodities excessively and carelessly in order to keep up with mass-effective trends, that people have no problem with producing endless "garbage", that majorities of people still do not take the "natural" spaces into consideration, because they think of their own advancement in the way "as before", because in their individual and social life "nature" as a whole is just matter to serve us.

It is also "serving matter" when people want to protect nature because of their own future, and when they put exactly that in front of their activism as an argument instead of drawing attention to the fact that it is about the future of the world itself. The only difference between "average people" and the classic environmentalist is that the environmentalists want to keep the environment intact longer, so that mankind can continue to be "human"; as it has always been in principle. Therefore it would be enough if everything was "sustainable" and "organic" – there seems not really much more to say about the solution and the problem solving. In the past everything was so that it could be called "sustainable" and "bio" and it was still violent, destruction, anthropocentric claim to power, etc. The person who realizes that environment is not a determinant and not a causalistically functioning intelligence-less space (nor a place in the sense of biblical definition), but rather an end purpose as life in itself, etc. – with all the consequences that result from this realization – will not be found in the average public sphere so far.

Notes:

[1] For the sake of simplicity, I use the term “animal ethics” here in its literal sense, without taking into account a reference to other ways of using the word, such as the term in its strictly bioethical context, including its influence through its use in the animal experimentation industry to attempt to establish its own legitimacy, or in its implementation of scientific reading on the subject.

[2] A particularly good description of the conflict that arises from the question of 'invasive species' between animal rights and environmental protection is provided by Vasile Stanescu: The “Judas pig”: How we kill “invasive species” under the pretext of “nature conservation”, https://simorgh.de/about/stanescu_judas_schwein/

[3] Even if Ortega y Gasset gave unforgivable expression to his speciesism with his supportive attitude towards bullfighting, in this passage he formulates an interesting attitude towards “nature”: “We humans have divided the world into subjects, for we do belong to the species of classifiers. Each subject corresponds to a science, and within it is included a pile of reality fragments that we have picked up in Mother Nature's immense quarry. We possess the debris of life in the form of these small piles of fragments, between which there is a – sometimes capricious – correspondence. To come to such soulless possessions, we had to dissect the original nature, we had to kill it. ORTEGA Y GASSET, JOSÉ, Collected Works in Four Volumes, Volume 1, Stuttgart, 1950, p. 40

[4] Barbara Noske questions the assignment of animal themes to the biologicistic by describing the situation in anthropology. She formulates it aptly: “Biology and ethology have somehow become the sciences of animalkind. It is from these sciences that social scientists (the sciences of humankind) uncritically and largely unwittingly derive their own image of animals and animalness. Animals have become associated with biological and genetic explanations. This has led to an "anti-animal reaction" among scholars in the humanities. They bluntly state that evolutionary theory is all right for the interpretation of animals and animal actions but not for humans. Hardly any critic of biological determinism will stop to think whether animals indeed can be understood in narrowly genetic and biological terms.” in “The Animal Question in

Anthropology”, <https://www.animalsandsociety.org/wp-content/uploads/2015/10/noske.pdf> , <https://simorgh.de/about/noske-die-tierfrage-in-der-anthropologie/>

[5] In an interview that I conducted with Kim Socha about her book 'Animal Liberation and Atheism' we discuss the question of the extent to which religion and science are linked – at least in their anthropocentric attitude towards the nonhuman world, <https://www.simorgh.de/objects/interview-kim-socha-animal-liberation-and-atheism/> , <https://simorgh.de/about/drei-fragen-an-kim-socha-ueber-tierrechte-und-atheismus/>

[6] The individual and holistically understandable life of “nature” itself is not the reason to protect it, but the reason for protection is always the importance of nature for humans. It may be that under certain circumstances people do not even know how to speak about “nature” in a different way. In poetry and novels this can work, but unfortunately not yet in the argumentation basis for environmental protection. The diffuse “love of nature” is a real treasure trove of differences in the way people think about their own humanness in the world. But there must still be ways to respect, value and protect nature and the animal world as a great human-ethical claim.

[7] Vita Activa / The Human Condition by Hannah Arendt is a true bible about the human/natural environment relationship, although unfortunately Arendt never really dealt with the animal question. I am surprised why the environmental movement has never taken up Arendt's ideas and observations in a broad way. Arendt also addresses interesting questions about the relationship between man and nature in:

ARENDT, HANNAH, thinking diary 1959 - 1973, first volume, Munich, 2002.

“Solidarity: All solidarity concepts still carry clear traces of the first and most original solidarity of all humans (thus humans) against nature. But such solidarity of one against everything else is never allowed among humans. There is no unconditional solidarity. The “we are all in the same boat” is an example of false, absolutizing solidarity.

The concept of group, together with its reference to the partial whole category, stems from the solidarity of man against nature.” (S. 127)

“[...] The element of destruction in all manufacturing: The tree is destroyed to become wood. Only wood, but not the tree, is matter. Matter is therefore already a product of man, matter is destroyed nature. ‘The human artifice’ [...] arises when man treats living nature as if the material had been given to him, i.e. when he destroys it as nature. The wood is the death of the tree. [...] Just as God created man, but not men, and certainly not peoples, so God created nature, but not matter. [...]” (S.61)

[8] The harsh mechanisms of destruction that we observe can best be described in their dimensions by the term “ecocide” that is now used. For the global problem of human destructive behavior of the nonhuman animal world there should definitely be a comparable term. I myself use the terms zoozide referring to the Greek ‘zoos’ and/or faunacide respectively. ‘Therios’ in Theriocide literally refers to mammals and might lean to incidences as singular acts of violence, not so much to ideological aspects. Professor of Green Criminology Piers Beirne coined the term theriocide as a general term for the human killing of nonhuman animals. A term is necessary and the question arises as to why, from an animal rights point of view, no summarizing word has yet been found for the atrocities committed against nonhuman animals, despite all the knowledge of the ethical catastrophe, and also why environmentalists have not yet been able to include this dimension of destruction, because the symbiosis of animals and nature alone is decisive for earthly existence and as animals in farms or labs have only brought into this situation by us humans.

[9] Ideas and practice of alternative ways of life must be implemented from the grass roots level up. Party politics will hardly be able to make themselves independent of established economic mechanisms, and therefore promise “prosperity” and “progress” in the traditional form, which can be more difficult to change radically than change through mutual education and empowerment.

[10] In the first Vegan News from 1944 Donald Watson writes about the foundation of the vegan movement: “We can see quite plainly that our present civilisation is built on the exploitation of animals, just as past civilisations were built on the exploitation of slaves, and we believe the spiritual destiny of man is such that in time he will view with abhorrence the idea that men once fed on the

products of animals' bodies." <https://www.simorgh.de/objects/first-vegan-news/> ,
<https://simorgh.de/about/vegan-news-no-1/>

[11] Steven Bartlett describes humancentered attitudes in relation to the natural environment as a simultaneous cause of foreign and self-destruction. In this context he mentions the following, in my opinion, 'in-between' view of a biologist on environmental protection:

"One of the few ecologists brave or idealistic enough to stand up for this degree of species-selflessness was the biologist Dan Janzen, who worked on the conservation of species diversity in the Guanacaste Conservation Area in Costa Rica [...] Janzen was one of the few who did not link the importance of species survival to their benefits to humans, much like Christopher Stone's respect for the legal rights of natural objects in the environment regardless of human interests, benefits and profits. Janzen said, 'yes, people want to save this forest because maybe they could find a new active ingredient or a new way of pest control or to attract tourists, but none of these reasons (sic) is the reason to want to keep this as a wild land. For me there is only one goal: that this biodiversity survives'.
https://simorgh.de/animallaw/bartlett_33-67.pdf

[12] Topics related to this: Canned Hunting, hunting quotas worldwide, in Germany the situation of wolves e.g.: <https://simorgh.de/about/woelfe-und-tierrechte/>

[13] To thematize animals and their fates in the subjective perception 'between subjects' is an important path in the new discovery of the significance of soul-language, emotive engagement with animals and their experiences. The project 'Faunary Press' by Marie Houser deals with this perspective:
<https://www.ourhenhouse.org/2013/09/bodies-of-literature-fiction-is-activism/> ,
<https://simorgh.de/about/houser-erzaehl-literatur-ist-aktivismus/>

[14] Syl Ko discusses "the human being" as a construct that serves an excluding supposed ideal image to which all people who do not correspond to the one ideal image of "the human being", and all nonhumans have been confronted as inferior,
<https://simorgh.de/about/an-interview-with-syl-ko/> ,
<https://simorgh.de/about/ein-interview-mit-syl-ko/>

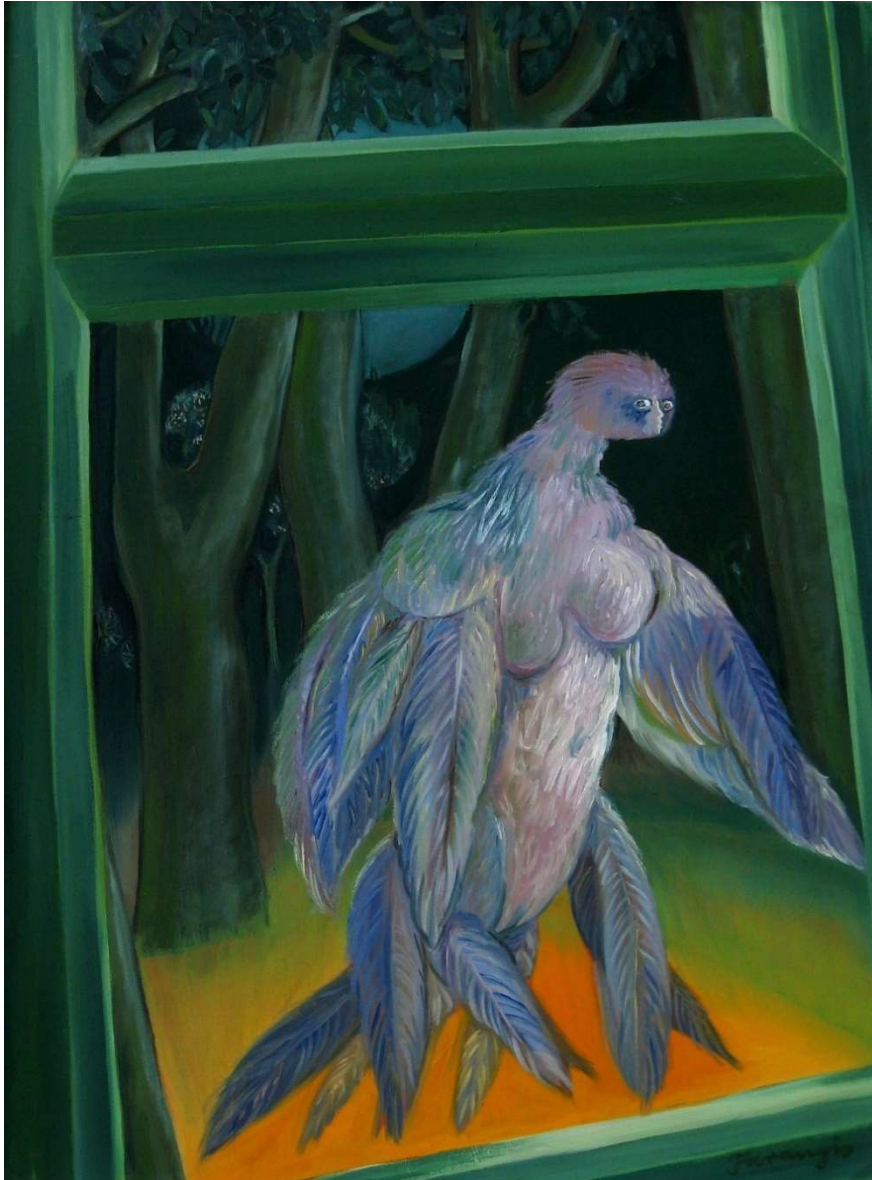
[15] The separation between ecologically essential symbioses, native and ‘useful’ species and the animals themselves, which are not really an issue, for themselves, was described by Karen Davis in “Thinking like a chicken: farm animals and the feminine connection”, https://www.upc-online.org/thinking_like_a_chicken.html , https://simorgh.de/tierautonomie/JG2_2015_1.pdf

[16] Barbara Noske has made critical observations about the divisions between the animal rights and environmental movements https://simorgh.de/noske/noske_22-33.pdf, while Anthony Nocella, for example, has observed connections between the radical manifestations of both movements https://simorgh.de/about/wp-content/uploads/2014/11/kritische_tierstudien.pdf.

[17] Again and again, the rhetoric of many animal rights activists seems to follow humancentric explanatory models instead of developing their own terminology. One bends towards reductive definitions of the animal opposite instead of creating new space for own new understandings, observations and evaluations. A liberation is to take place, but not in the fundamental view of human/animal identities, <https://www.simorgh.de/objects/what-is-an-animal/>

[18] The world of pantheism, for example, which reveals a soulful view of nature and all its living beings, can actually only be assigned in an arbitrary way to a sole Creator God. The self-creation of the world and being in the world could never appear quite meaningless in mystical thought.

[19] Indeed, it is on the one hand not so clear how the attitude towards meaning and “human” and “animal” could have always been as it is. The discussion about animal mythologies should allow a view of partly very different views on animals. I have made these two short attempts <https://simorgh.de/niceswine/mythologien-und-folklore-kroenleinnattern-und-basiliken> ; <https://simorgh.de/niceswine/fragment-on-insect-mythologies-and-representations> , <https://simorgh.de/about/fragment-ueber-insektenmythologien/> to learn from mythology. Especially language is understood as a separating characteristic between identities, but the question what we understand as language and under which aspects we recognize communication as language should be asked. My fragment about a fundamental questioning <https://www.simorgh.de/objects/thoughts-about-animal-languages/>.



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Antibiologicistic Antispeciesist Animal Sociology: Environment and Nonhuman Animals
(2). No Nonhuman Animal is an Agricultural Issue

Speciesism is not alone the institutionalized killing it's also the ritualized killing. In fact they are the same.

Antispeciesist Animal Sociology

No Nonhuman Animal is an Agricultural Issue

The visualization of speciesist spaces of objectification of animals is important, so that we can witness the cases and take action against them. However, making them visible does not guarantee that all people will become aware of the possibility of feeling, thinking and acting empathically towards their fellow earthlings. Some people do not feel empathy in places where it is assumed that everyone here should have empathic intelligence. On the contrary, there are enough segments within human societies that culturally propagate an offensive form of speciesism or approve of others doing so.

As people who are ethically affected by the visualization, as witnesses of speciesist violence, we should ask ourselves: What do we convey, when we recognize a capital site of institutionalized speciesism, but when in our discussion of it, we let the many other places where speciesism takes place on a daily basis, move behind the industries of mass killing, and thus let the other places disappear from seeing the *overall problem*?

The fact that humans have *industrialized* animal murder, manipulating the reproduction and life of animals in this process physically and mentally violently, has a history, and this history in turn has social and psychological backgrounds and causes.

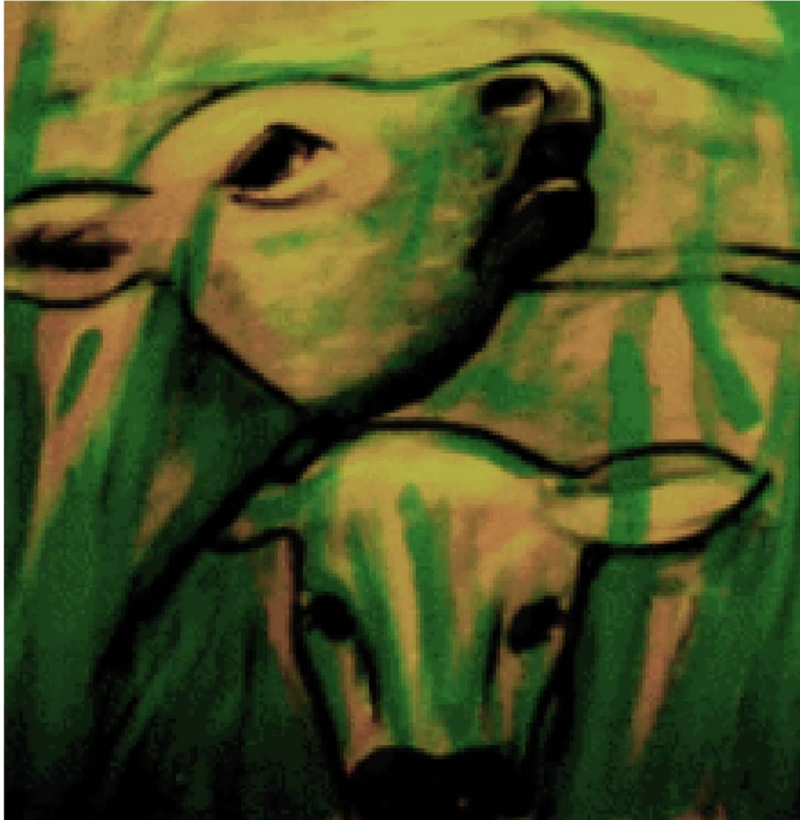
Animals are not an agricultural issue. But when they are caught by the industries, many of their defenders tend to leave them in that context perspectively. Probably because there, in the large agricultural industries, all the most horrible places of animal oppression finally converge in the act of a fully industrialized, perfected and quantitatively no longer graspable theriocide. Yet every animal murder is part of the whole problem.

A reason for specializing animal defense in the area of agribusiness could be to perhaps unintentionally leave animals within the framework into which society has catapulted them.

If we make speciesism a predominantly agricultural issue, we will not further differentiate the characteristics of these “non-areas” of human societies. We do indeed state: “Animals have to be brought out of there”, and “agrarian culture has to be something else”, but we do not see why our society has created the large and the small spaces of complete ethical devaluation of nonhuman life in the first place. For some of us, this is perhaps no longer a question at all. The question: “Why is this done to nonhuman animals?”

But the actions are so unspeakably horrible that the question of the cause stays always in the room, “why is this one animal individual, exactly that one, murdered here and now ... and processed into ‘food’, and conceived as such ... “.

Animal issues must, in our opinion, be treated in more emancipatory terms, i.e. in a language of making those devaluation mechanisms visible that lead to the fact that animals can be thematically settled in these places at all – as a mere “factor”, next to food and economy as in the environmental discourse for example. The devaluation mechanisms that cumulatively lead to the fact that animals had been physically located under these conditions in the first place in a speciesist-dominated world ought to be deciphered.



Equally, we should be able to express, in progressive terms, where animals should actually be. And this also means that they cannot remain alone on our mental map in the context with agribusiness. However, it is remarkably rare to talk about the creation of habitats for the animals that we associate with the topic of agro-industries. We hope for the save “islands” for the affected nonhumans in this world, but where do these groups of nonhumans stand as a whole?

The question of needed habitats concerns animal existence in general in an anthropocene world in which there is less and less space that is not already planned as a resource by humans for their own use. The idea and practice of special habitat and protective refuges must become the idea of *communal eco-socially compatible habitats* as a whole.

Unspaces or places that ought not exist

Noticing animal-un/ethical “unspaces” (‘unthinkable and unbearable’ places) should therefore not only concern the large agricultural enterprises, but each case of speciesist killing and “keeping” nonhuman animals has to be brought into

focus from principle, and at the same time be regarded as priority of acting for spatial justice towards nonhumans.

This can be another accompanying problem of a separating focus on agribusiness in the animal rights movement: we often overlook how much speciesism takes place in how many different places and on how many different levels, and how these support each other in the omnipresent occurrence of speciesism – as nonhuman negation – and it thus makes up an almost unalterable construct in the “human-animal relationship”.

We can try to tear down these solid walls wherever we encounter them, as we confront *animal hatred* in all its different forms. Among animal rights activists one should be able to assume that everyone agrees that speciesism is a reality and an expression of *injustice* towards animal life. For example, we don't simply fight against the view of animals as “edible” because we would not suspect any other reason why animals started to be killed as “edible” in the first place. Rather, we assume that people are well aware that they are breaking an – unwritten and even if non-anthropocentric – ethical taboo, the moment they deliberately end another beings life by force and for reasons of self-interest. *If we would not assume this, we would have no real answer to our own thoughts and feelings as animal rights activists (we assume that humans are or can at least be ambivalent about ethical issues).*

Alone, some argue, “consuming ‘meat’ is no longer necessary today and many animals feel pain and are sentient to the degrees depending on ... ” (sentiocentrism), which in our opinion, above all in this combination, is an argument which seems openly apologetic. Yet even then we do assume that it would be ethically better to recognize other living beings *as subjects*, and thus not to subject them to our supposed interests in objectifying ways. And so the question of the reasons why the majority of human societies categorically deny these others, their subjective existence, or why they are not interested in the whole problem ethically and morally in an inter-species-social way, continues to exist.

If we pick out the topic of agribusiness as an ethical field of dispute in the present, we are dealing with a gigantic symptom in this place, a place where external speciesist legitimizations and normalizations collide with the actual experience of

billions of victims. And in each of these murders of these victims, the endless questions about the underlying cause gape up, because there is no answer to the question of this “why?” either for the victims or for the allies of these victims. And that is exactly why we have to find out: “*What actually makes humans speciesists?*”

We don't understand it – we can't explain it, it just is, and there are no plausible reasons for animal murder from our point of view. We do not feel like speciesists. We can reproduce the superficial, pretended logic that a speciesist system keeps ready to answer. But we are in need of a critical analysis, because the system itself cannot show a non-speciesistic perspective on its own actions and existence.

In the great centers of systematic animal murder, we find the same causes, that equally, as in any other places and in other violent forms existent in our anthropocene societies, represent the ethical catastrophes accompanying human history.

Secondarizing questions of *injustice towards Nonhuman Animality* amounts to downplaying the anthropocene faunacide

We might be able to formulate animal rights (animal liberation ...) better if we can give a name to the *fundamental injustices* that display themselves in human thinking/action in speciesism:

It is not enough to criticize the agribusinesses of our mass societies by focusing on the problem complexes of ecological damage, sustainable food production and better forms of economy as the focal points, it is in fact about the sheer topic of speciesism. These are the places where the issues converge, but in principle the same issues converge wherever the catastrophic effects that “humans” have on their environment and their nonhuman animal inhabitants are in question.

One should remember that speciesism is deliberately ignored and downplayed in predominantly speciesist societies. And at the same time, speciesism takes place wherever the anthropocene average contemporary ‘Homo sapiens’ dominates. Be it in the position as a ‘consumer’, be it in opinions which are ‘commonly

held/endorsed' and with which we shape "our" societies. A fundamental rethinking, thematization, questioning of speciesism is needed in order to take all problem complexes with them, that represent places of speciesist action/attitude – and this currently turns out to be less popular than stereotypical slogans against known, clearly defined enemy images and easily identifiable culprits.

Out of sight, with no viewpoint

In order for the field of activism "defending animals in relation to the problem of agro-industries" to continue to be addressed as such separately, many areas on our map of speciesism become faded out as less important and aren't contextualized – despite the fact that the connections between various focal points illustrate the characteristics of the problem and its systemic immanence in society:

- Animals on small farms (we obviously do not mean sanctuaries here)
- Individual animals that are killed for "consumption/use"
- Hunting, hunters and the idea of hunting pretending to be anthropologically constituting the incidence of "being human"
- Animal experiments and also animals as objectified "specimens" for culture and research
- problems affecting wild animals – non-invasive, "invasive" animals, animals killed in fence hunts, keeping "wild" species, animals in circuses, animals in zoos, captive breeding for conservational purposes
- The theft of habitat ("nature as a human domain")
- The slippery-slope of "domesticated-"/"wild" animal species
- Problems of further "domesticated" animals: donkeys, horses, rabbits, ...
- 'Bred' and 'traded' circle that serves as a legitimization to 'keep', 'trade' more animals from more "uncommon" nonhuman animal groups
- 'Untypical' animal species that are objectified and killed for human purposes, e.g. ostriches, octopus, horseshoe crabs ...
- Interventions in the lives of animals who humans regard as biologically distant, insects, invertebrates
- Animals that are only granted habitat for reasons of biodiversity or to serve human self-interest

- Speciesism in human culture-creating/consumptive areas, like ‘art and speciesism’
- Speciesism as an edifice of thought in history, religion, natural sciences ...
- Euthanasia as normality instead of palliative help, veterinary ethos
- Speciesism and human rituals
- Bestiality, mutilations, spectacle, orgies of violence
- Discriminating against nonhumans by supposed “animal lovers”/people who pretend to be “loving/caring for” nonhuman animals while discriminating against them speciesistically, “mild/milder” forms if speciesism ...
- ...

(Regarding ‘companion animals’ and ‘sanctuaries’, it’s important in all cases to differentiate between helpful and damaging behaviour of people towards nonhumans.)

Veganism as an ethical practice is often narrowed in the course (equally as with an own narrowing like “veganism equals food and consumer goods”, “helping animals equals sharing vegan recipes, again equaling food topics and consumer behavior”) to one *single expression* of societal speciesism. So it frequently comes to counterproductive standpoints towards of e.g. horse lives, giraffe lives, dog and cat lives and the animal lives, which are tortures and murdered in the large agro-industrial enterprises are weighed out against other victims of speciesism.

Whereby a considerable part of the vegan movement takes a crucial role in relation to the large “animal industries”, to direct the viewpoint toward the total alienation of these places and to aim thereby an imagined future for the animals. It is then not only about the question of consumption with the solution “veganism” as endpoint, but implicitly it is always about the *further backgrounds and questions that have to be asked*. With this veganism as an idea describes a practical fundamental way of life, which can include all problems specified above. However veganism is “only” a practical partial aspect of acting against speciesism. There are enough vegans who despite their vegan praxis, are no explicit antispeciesists.

If you look at a broad and important intersection of animal rights activism, in the form of the countless petitions for nonhuman animals posted on the internet,

which reveal the occurrence of extreme cases of “everyday speciesism”, then you realize that it is not enough to speak in isolation about the industries that objectify and kill animals. Speciesism exceeds the dimension of a system. We need to be able to grasp the issue as a whole.

For many people today, the animal industries are more of a problem of what they contribute to in the course of their destructive actions. The animal industries are, however, first and foremost the places where animal lives are most violently taken. And in this context we should understand them. We have recently discussed some dissonances between animal rights and environmental protection, and shortcomings of today's environmentalism from an animal rights perspective, in the previous Animal Autonomy Reader: Environment and Nonhuman Animals (1),

https://farangis.de/reader/edition_farangis_animal_autonomy_reader_2020_2.pdf

Topics relating to speciesism, animal-derogation, faunacide put together. Our strategies for the practice:

- We make clear that we take a genuine standpoint of our own, we don't repeat slogans and ideas of others in line with trends
- Ethical attitudes are attitudes that one consciously takes. This also means that one does not have to try to convince others but rather *one represents one's own standing point, which can complement that of one another in meaningful ways.*
- Blogging, networking, communicating and/or working alone against speciesism contributes to the cultural discourses; art, music, creative writing in which you express thoughts, observations and opinions create new spaces of thought, ideas and practices.
- Following great masterminds stifles your own creativity. Generate own output to stimulate a variety of outputs from others too, with the goal of ‘pluralism in practice’.
- We can draw important boundaries when others want to generate a jumble of speciesist and anti-speciesist content. We can analyze the attitudes of the other's positions in order to localize and understand where they come from

and where they might aim at more clearly then. Speciesism often works by diluting and disintegrating anti-speciesist content, so it is helpful not to lose sight of one's goals.

- Recognizing the importance of self-creativity and of contextualizing social connectedness. Anastasia Yarbrough has written a very inspiring text on the subject of radical self-care as an animal rights activist:
<https://animalvisions.wordpress.com/2014/02/24/contemplating-radical-self-care-animal-rights-as-if-life-matters/> ,
<https://simorgh.de/about/tag/anastasia-yarbrough/>
- Aph and Syl Ko, as well as Breeze Harper and other authors and creative/thoughtful activists/authors (whom we also feature on our web project at www.simorgh.de) have developed highly inspiring approaches to quite differentiated angles of how we can thematize nonhuman animal related rights and ethics topics and topics related.
- We try to break down speciesist terminologies, e.g. the pitfalls of terms like “animal welfare”, “humane”/“species-appropriate”
- Consistently contextualizing while seeing all the specifics

We are



Farangis G. Yegane



Anna Margarte „Anni“ Prenzel geb. Denk



Miriam Yegane Arani



The multicolored dog by Farangis



Badge made by Farangis for an exhibit



From a triptych from Farangis' Erinyes series



From the punk as a search for female autonomy series by Farangis



Azadeh Yegane Arani (cat family part of Yegane Arani's) and daughter of Saline Yegane Arani.



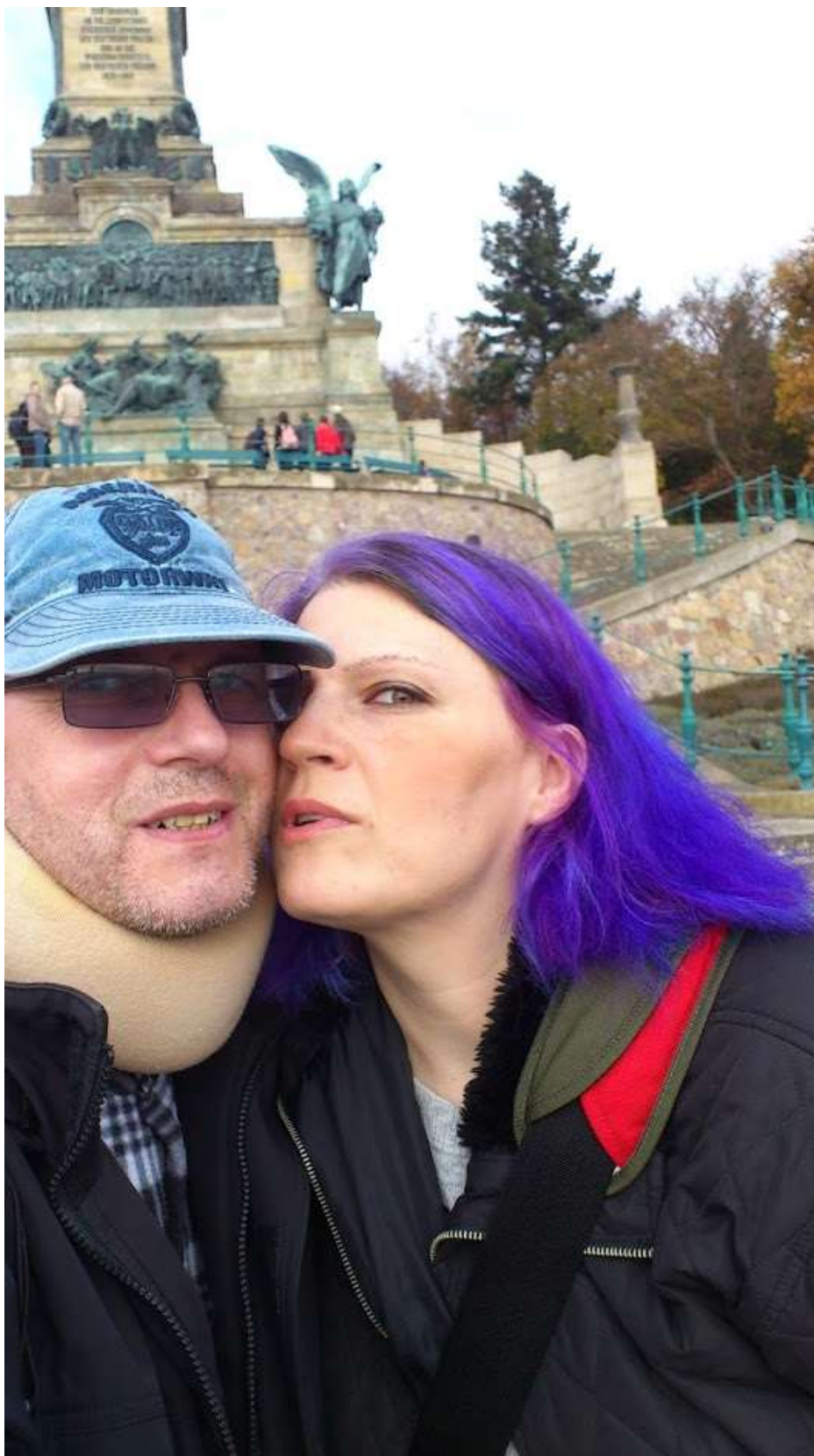
Saline and Mithras Yegane Arani (rabbit part of Yegane Arani family)



Palang and Bahman Yegane Arani (parakeet part of the Yegane Arani family)



Our former house in the Bundenweg 7, not existent anymore, has been torn down, we write about this in our autoethnographical journal.



Lothar Yegane Arani and Tschördy G.M. Yegane Arani, the editors



Woman and Fish in Sea by Farangis

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